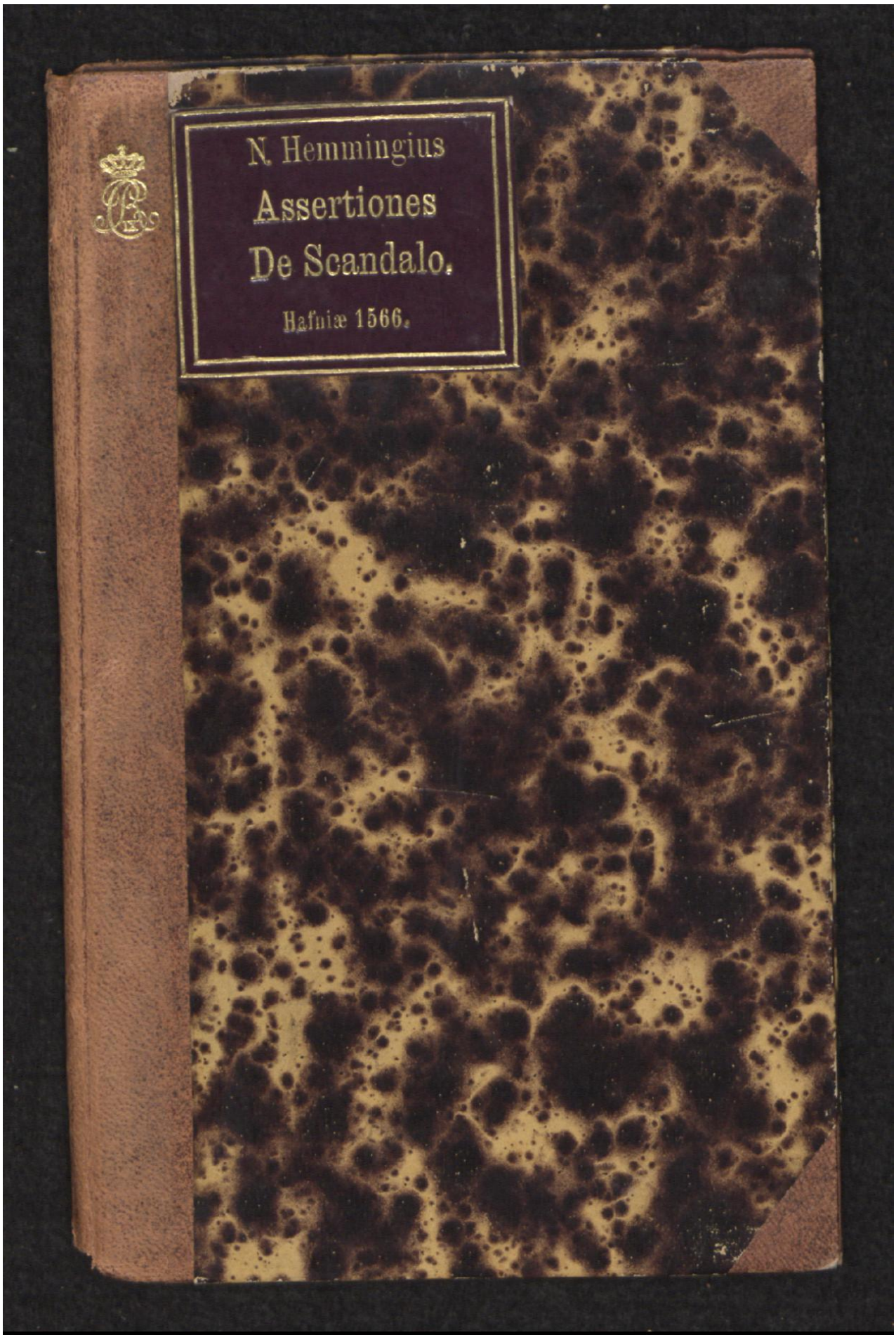
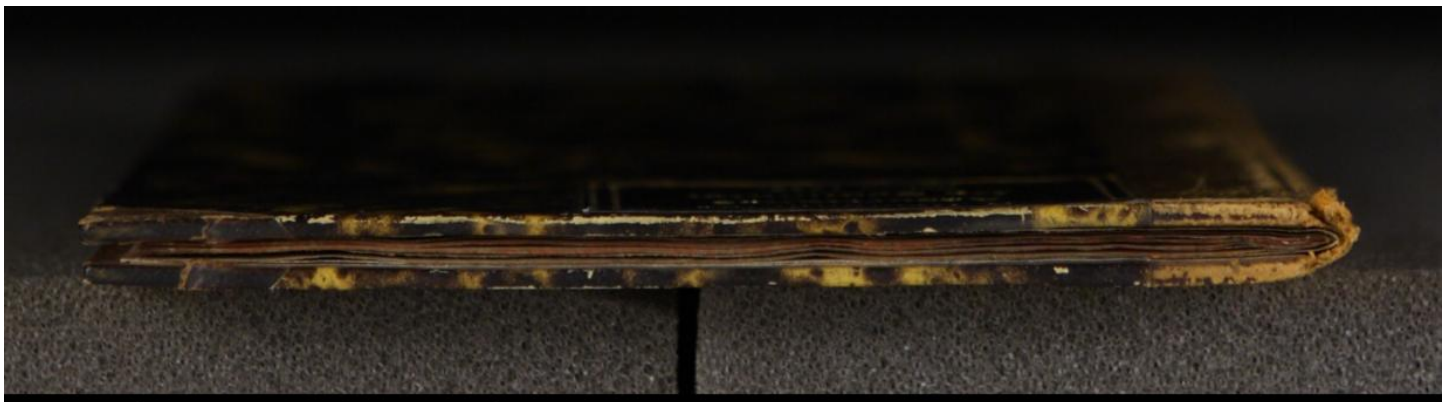


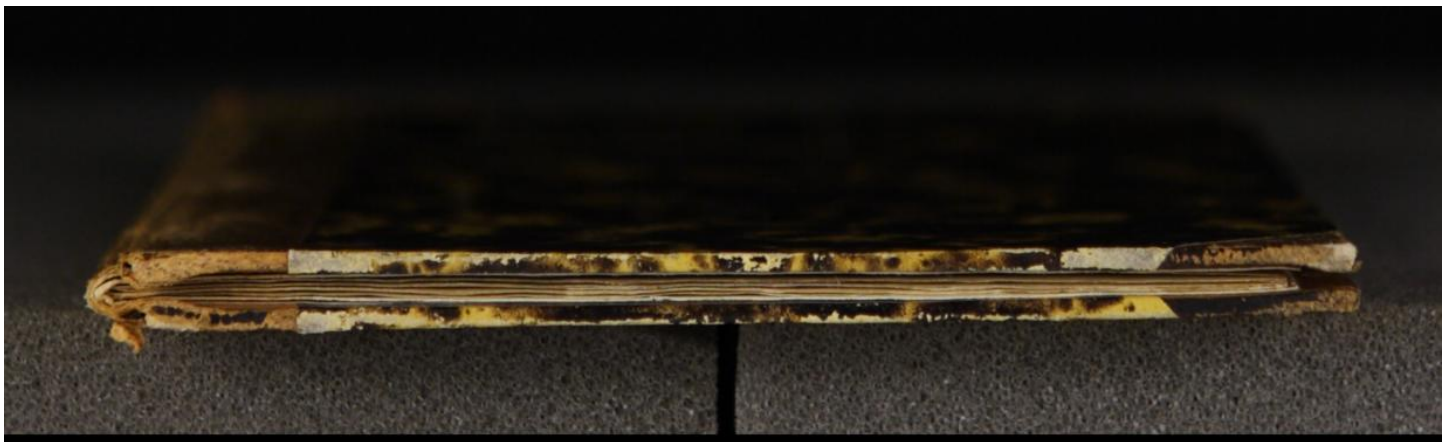
Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

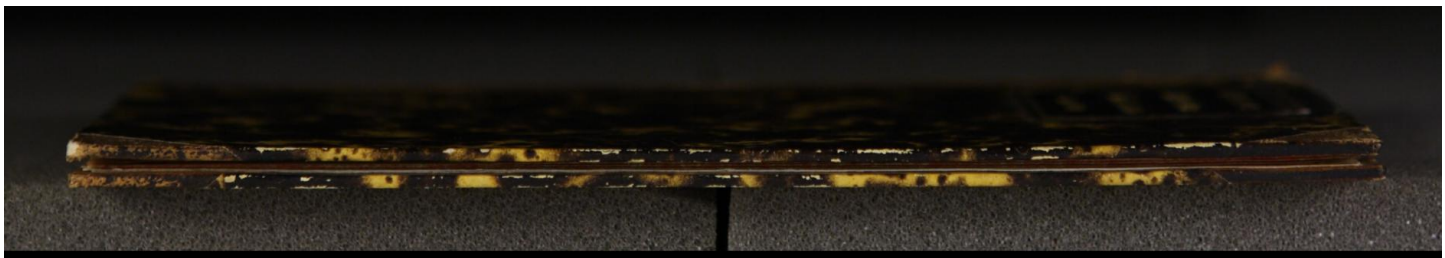
Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



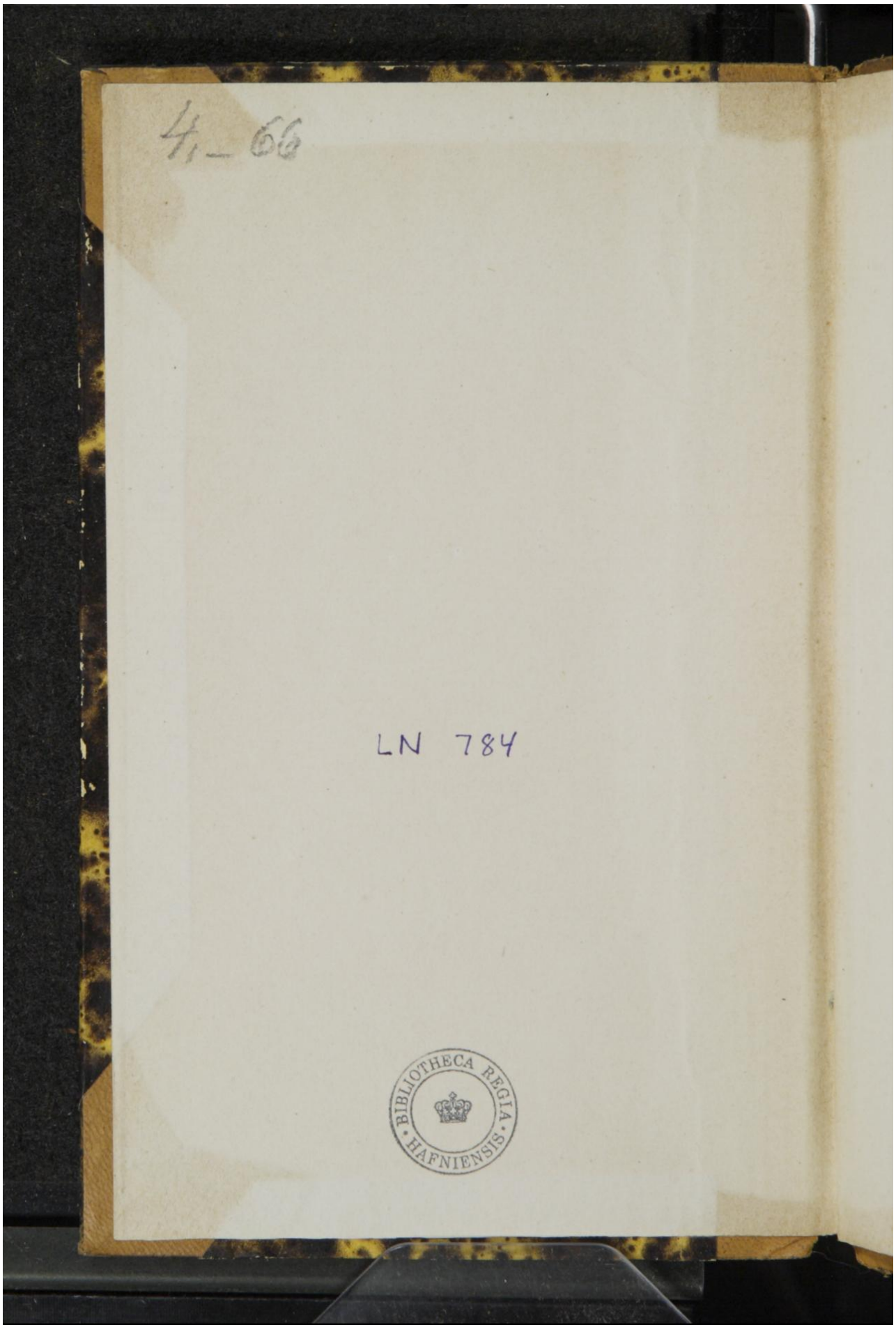
Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



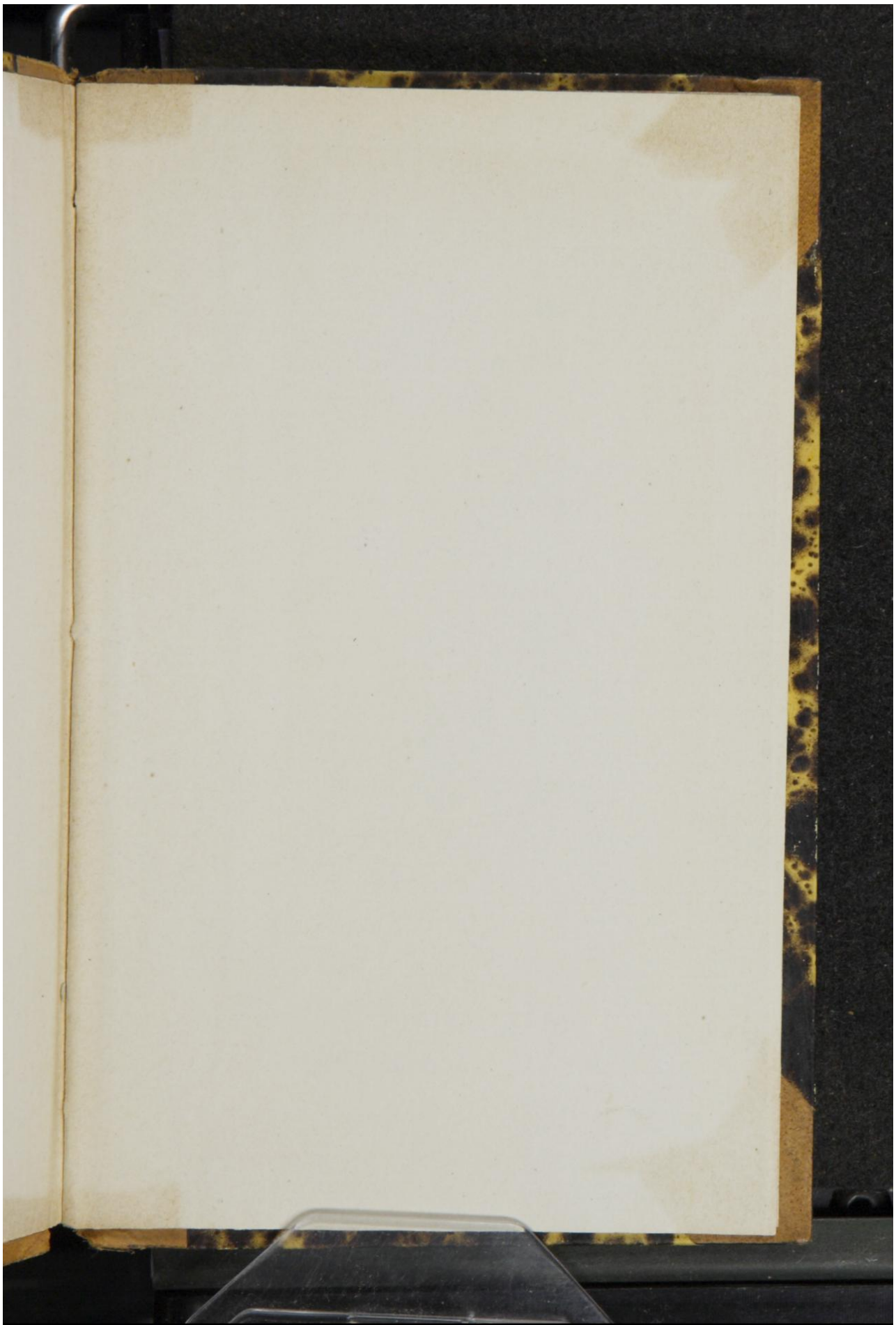
Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



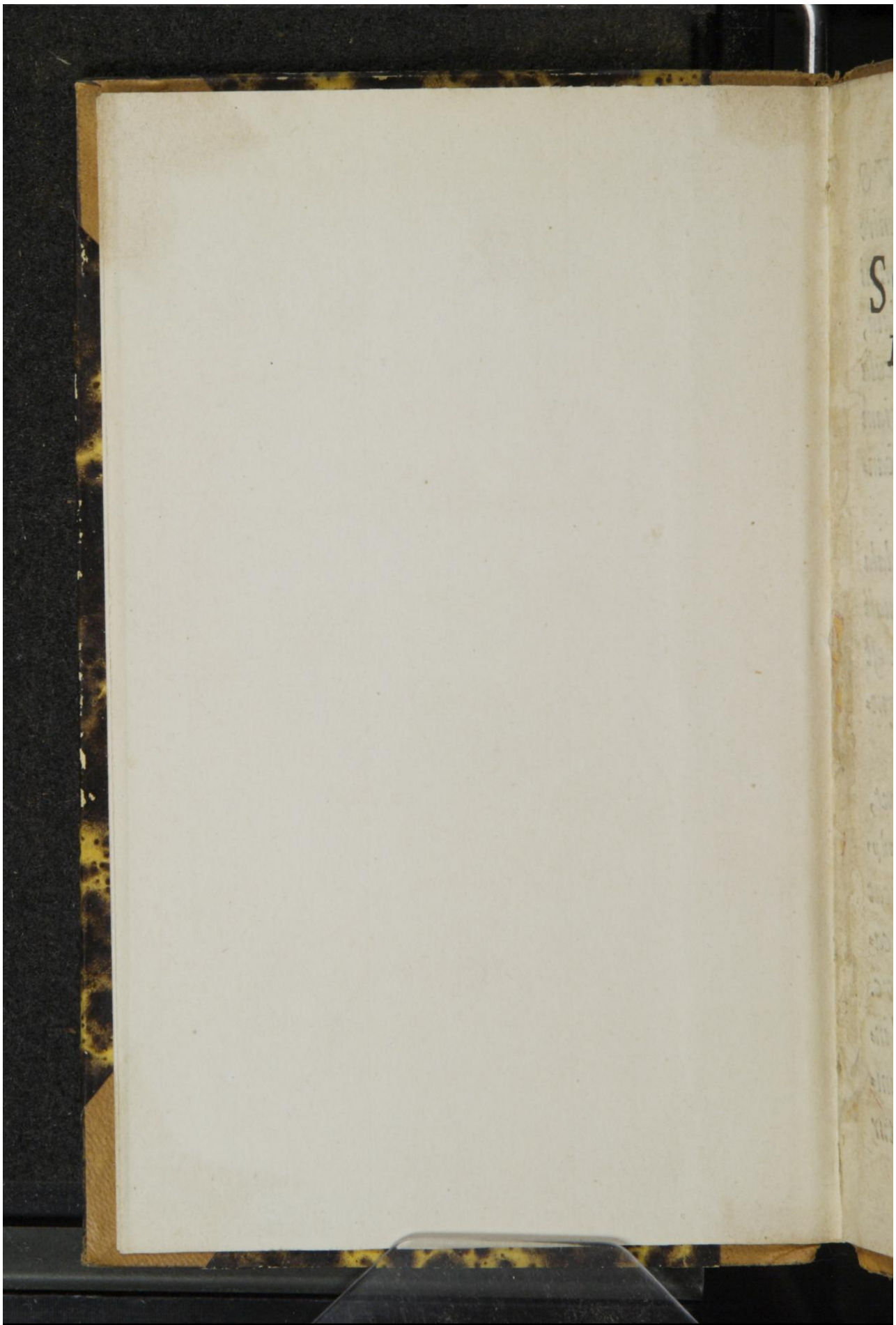
Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

ASSERTIONES DE SCANDALO IN DISPVTATIONEM propositæ à Nicolao Hemmingio, in Martio, Anno 1566.

HAFNIÆ, Excudebat Laurentius Benedictus.

BIBLIOTHECA REGIA HAFNIENSIS

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

1 CVM CHRISTVS dicit: Neceſſe eſt venire ſcandala, & veh homini per quem venit ſcandalũ, non ſolum ſignificat magna pericula fore eccleſiæ à ſcandalis, ſed etiam denunciat grauiſſimas pœnas ſcandalorum authoribus.

2 Verum quia non omnia ſcandala ſunt vnius generis, nec omnia æquali reatu obſtringunt, operepretium eſt rectè ſcandalorum genera diſtinguere & explicare.

3 Scriptura has voces vſurpat, σκάνδαλον πρόσκομμα & ἐγκοπήν, Scandalum propriſſimè ſignificat Tigillum in inſtrumentis, quibus capiuntur mures, Vulpes, Lupi &c. Vnde eccleſia nomen tranſtulit ad inſidias ſeu tendiculas quibus capiuntur

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

tur homines veluti beſtiæ tendiculis, πρόσκομμα propriè eſt cum in via aliquid obijcitur pedibus, in quod incurrens impingit aut cadit, vnde mala exempla veluti ſaxa quædam ſunt in quæ incurrentes impingũt. ἔγκοπὴ ipſa offenſio eſt ſeu impactio.

Erit igitur ſcandulum generatim, quicquid alicui vel cauſa vel occaſio offenſionis eſt. Hoc eſt, quicquid impedit quo minus inoffenſo curſu pergamus in lege Domini. Nam quæ ita offendunt ſunt veluti tendiculæ, ſeu obices quibus in via Domini ad caſum impellimur. 4.

Bernardus duplex ſcandalum facit videlicet, Interius & Exterius, Interius vocat cum Vetus homo offendiculum prebet nouo homini. De quo interpretatur dictum Domi- 5.

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

ni, Matt: 5. Si oculus tuus dexter ſcandalizat te erue illum &c. Vbi per oculum manum & pedem intelligit concupiſcentias prauas, quæ ſæpè nouum hominẽ moleſtant vt inoffenſo curſu non pergat in via Domini. Exterius definit quod foris accedit & prebet vel cauſam vel occaſionem ruinæ.

6 Hoc exterius ſcandalum de quo potiſſimum Theologi diſputant, eſt duplex, videlicet datum & acceptum, in vtroq; duo ſpectanda ſunt, ſcilicet, materiale hoc eſt, factum ipſum, & formale, hoc eſt, imitationis ſeu offenſionis occaſio, vnde ſcandali nomen eſt.

7 Datum ſcandalum eſt cum aliquis efficacem cauſam lapſus alicui dat ſeu prebet, hoc, ſi materiale ſpectes,

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

tes, aut oritur ex facto per se malo, hoc est, disertè prohibito lege Dei: aut ex facto in se adiaphoro, sed intempestiuè vel facto vel omisso contra charitatis regulam. In illo duplex peccatum, in hac simplex est.

De priori genere loquitur Chri- 8
stus ad Petrum: vade post me Sathana, scandalo es mihi. Etsi enim Christus non impegit: Tamen dictum Petri reuera offendebat, & potuit infirmis occasio esse ruinæ. Fuit ergo dictū Petri actiuum & datum scandalum, etsi passiuè Christus non impegit.

Hoc scandali genus datum malo 9
exemplo, hoc est, actionibus vel omissionibus pugnantibus cum lege Dei, omnes quibus salus curæ est non secus quàm infernum ipsum cauere debent.

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

10 *Hoc est illud scandalum, quod tam multis prebet occasionem præcipitij in æternam mortem. Huic omnes hæreses, omnia flagitia, breuiter quicquid aduersatur dilectioni Dei, & dilectioni proximi subijcitur.*

11 *Authoribus huius scandali Christus* ἀρνῶδες *illud* ἐπίφθεγμα *veh accinit. Et addit, melius esse homini illi, vt alligata mola asinaria collo eius submergatur in profundum maris.*

12 *Variat & hoc genus scandali pro personarum differentijs. Nam si datur à persona quæ versatur in mundi theatro, & in aliqua dignitate est constituta, magis nocet exemplum & pluribus ruinam adfert, quàm si priuatam vitam ageret, aut alioqui obscura esset persona.*

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

ſona. Vt enim quo ingentius fuerit ſaxum cadens ab alta rupe, eò plura fragmenta facit: Ita quo dignior fuerit perſona, & in ſublimiori dignitatis culmine conſtituta, eò plures in lapſum ſecum trahit cum cadit, quare & maiorem pœnam mœretur, vt Dauid ob adulterium grauius punitur, quàm obſcurus ciuis.

De poſteriori genere loquitur 13
Paulus cum inquit, Si eſca ſcandalizat fratrem meum non veſcar carnibus in æternum, ne fratrem meum ſcandalizem. Non enim vult Paulus cum offenſione proximi vel vti rebus Adiaphoris, vel abſtinere ab earum vſu.

Verum hîc triplex hominum ge- 14
nus conſiderandum eſt, quidam enim

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

ſunt docti Chriſtianam libertatem, ideo firmi habentur, his non eſt ſcandalo factum adiaphorum, ſed potius gaudio & conſolationi. Nam ex mutua firmitudine in negotijs pietatis non parum gaudent verè pij, quidam ſunt obſtinati & indociles, quales fuere Phariſei de quibus regula Chriſti notanda eſt: Sinite eos quia cœci ſũt & duces cœcorum. Quidam ſunt infirmi & veluti puſilli in ſchola Chriſti, horum ratio habenda eſt in vſu Adiaphororum. Nam qui cum ſcandalo talium, hoc eſt infirmorum vtitur rebus Adiaphoris charitatis legem violat & fidem Chriſti abijcit.

15 Bernardus hoc etiam comprobat: Non omnium (inquit) ſcandala æqua lance ſunt pendenda. Aliter namq; accipienda ſunt puſillorum, ali-

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

aliter Phariſeorum ſcandala. Illo- 4
quippe ſcandalum de ignorantia, ho-
rum vero de malicia deſcendit. Illi
ſcandalizantur, quia veritatem neſ-
ciunt, hi quia veritatem oderunt.

Apoſtolus duo conſiderari vult 16
in rebus & actionibus medijs, videli-
cet factum & fidem, factum liberum
vult eſſe, ſi caret ſcandalo, alioqui
non, fidem ſemper approbat.

Acceptũ ſcandalum eſt quod ho- 17
mines ſibi accipiũt, vel ex aliorũ rec-
tè factis, vel ex alijs rebus quibuſcũq.

Sed hoc variat, Nam aliud eſt 18
hominum ſapientum extra eccleſiã,
aliud hypocritarum in externo cœtu
eccleſiæ, aliud piorum ſed infirmo-
rum in eccleſia.

Mundi ſapientes offenduntur 19
primum infirma ſpecie Chriſti, De-

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

inde absurditate doctrinæ quam tradit ecclesia, nos (inquit Paulus) prædicamus Christum crucifixum, Iudæis quidem scandalum, Græcis vero stulticiam. Tum, mole ærumnarum quæ comitantur professionem Euangelij, præterea dilatione promissionis aduentus Domini.

20 Horum scandalum contemnendũ est forti & inuicto animo, & sequenda est regula Ieronymi qui ita ait: Dimittendum est propter scandalum omne quod potest prætermitti salua triplici veritate, scilicet vitæ, iusticiæ & doctrinæ. Et Bernardus piè dicit. Melius est vt scandalum oriatur, quàm vt veritas relinquatur.

21 Hypocritæ, mortua ecclesia membra, quia operibus suis nitũtur, doctri-

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

doctrinæ iusticiæ offenduntur & vi-
ta piorum contemnentium hypocri-
sin, horum scandalum vt abominatio
spernendum est.

Infirmi in ecclesia accipiunt scan- 22
dalum à florenti impiorum fortuna,
& prospero rerũ successu. Vnde Da-
uid Psalm : 73. Mei penè moti sunt
pedes, penè effusi sunt gressus mei
quia zelo ardebam super iniquos, pa-
cem impiorum videns, in miseria ho-
minum non sunt, & cum hominibus
non affliguntur. Ideo tenuit eos su-
perbia, operti sunt violentia tanquã
veste &c. Et Paulo post subiungit :
Ergo frustra mundaui cor meum, &
laui in innocentia manus meas.

Sed quid hic infirmi facient? 23
Hoc Dauid preclarè docet in eodem
Psalmo cum inquit. Cogitabam (in-
quit)

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

quit) vt ſcirem hoc, ſed difficile erat in oculis meis, donec veni in ſanctuarium Dei & animaduerterem in nouiſſima eorum.

24 Hic Dauid duo requirit ab infirmis qui offenduntur proſperitate impiorum. Primum vult nos introire in ſanctuarium Dei. Deinde iubet nos in nouiſſima impiorum animaduertere.

25 Sanctuarium Dei eſt eccleſia, cui commendata eſt ſapientia illa arcana de conſilio & voluntate Dei. Hæc ſapientia nos ita erudire poteſt, modò dociles nos prebuerimus, vt facile contempta proſperitate impiorum credamus inuiſibilia, ſperemus promiſſa, amemus Deum, atq; illi adhærentes, dicamus cum Pſalmiſta: Mihi adhærere Deo bonum eſt,

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

eſt, poſui in Deo Domino ſpem meam vt annunciem omnia opera eius.

Animaduertere nouiſſima impiorum eſt conferre finem triſtiſſimum impiorum cum letiſſima cataſtropha piorum. Vt enim impij morte hanc vitam commutantes rapiuntur ad æternum exitium: Ita pij in media morte ſentientes præſentiam Dei, ducatu angelorum ex præſentis vitæ miſerijs migrant in æternam vitam. 26

Hæc cum pij cogitant deſinunt æmulari in malignantibus, inuidere q; iniquitatem facientibus, & ſperant in Domino & faciunt bonum, ſcientes hæreditatem ſuam in cœlis repoſitam eſſe. 27

Hoc cum ſanctus Iob cogitaret, fortuna impiorum contemta, in medijs 28

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

dijs ærumnis in hanc vocem erupit: Scio quòd redemtor meus viuat & in nouiſſimo die reſurrecturus ſim.

28 *Hunc exitum piorum & impiorum commendat nobis Dominus propoſitis exemplis purpurati Epulonis, & vlcerati Lazari, quorum illum luctus excepit ſempiternus, hunc angelorum chorus in cœlum ſubuexit, vbi æternum beatus viuet.*

29 *Finis omnium quæ hactenus à nobis propoſita ſunt, eſt vt animis noſtris verbo Dei confirmatis, & moribus noſtris ad normam legis diuinæ compoſitis ſimus ſinceri & ἀπρόσκοποι in diem Chriſti, pleni fructibus iuſticiæ, quæ fiunt per Chriſtum Ieſum in gloriam & laudem Dei.*

Queſtio-

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

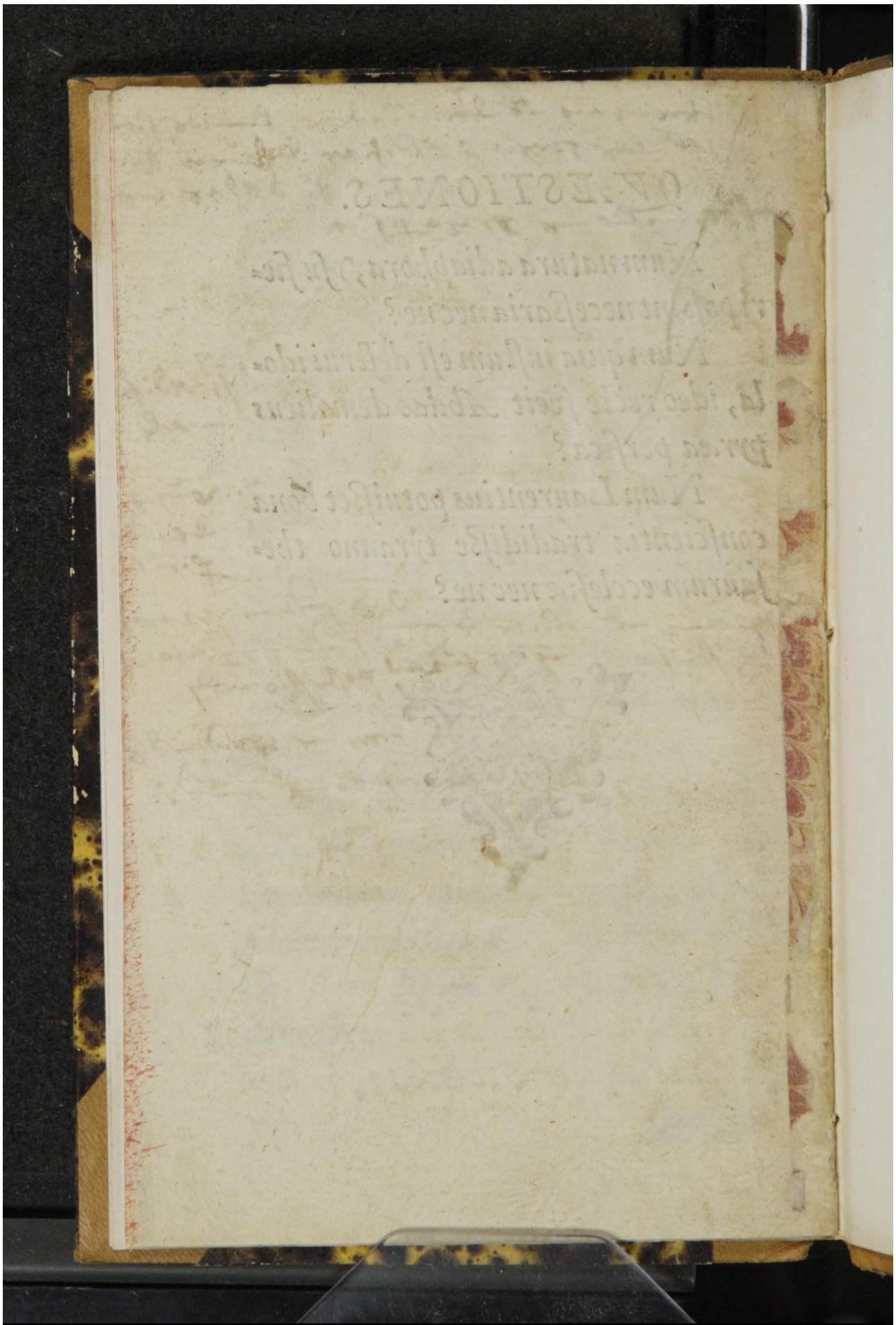
QVÆSTIONES.

Num natura adiaphora, vsu fieri possint necessaria nec ne?

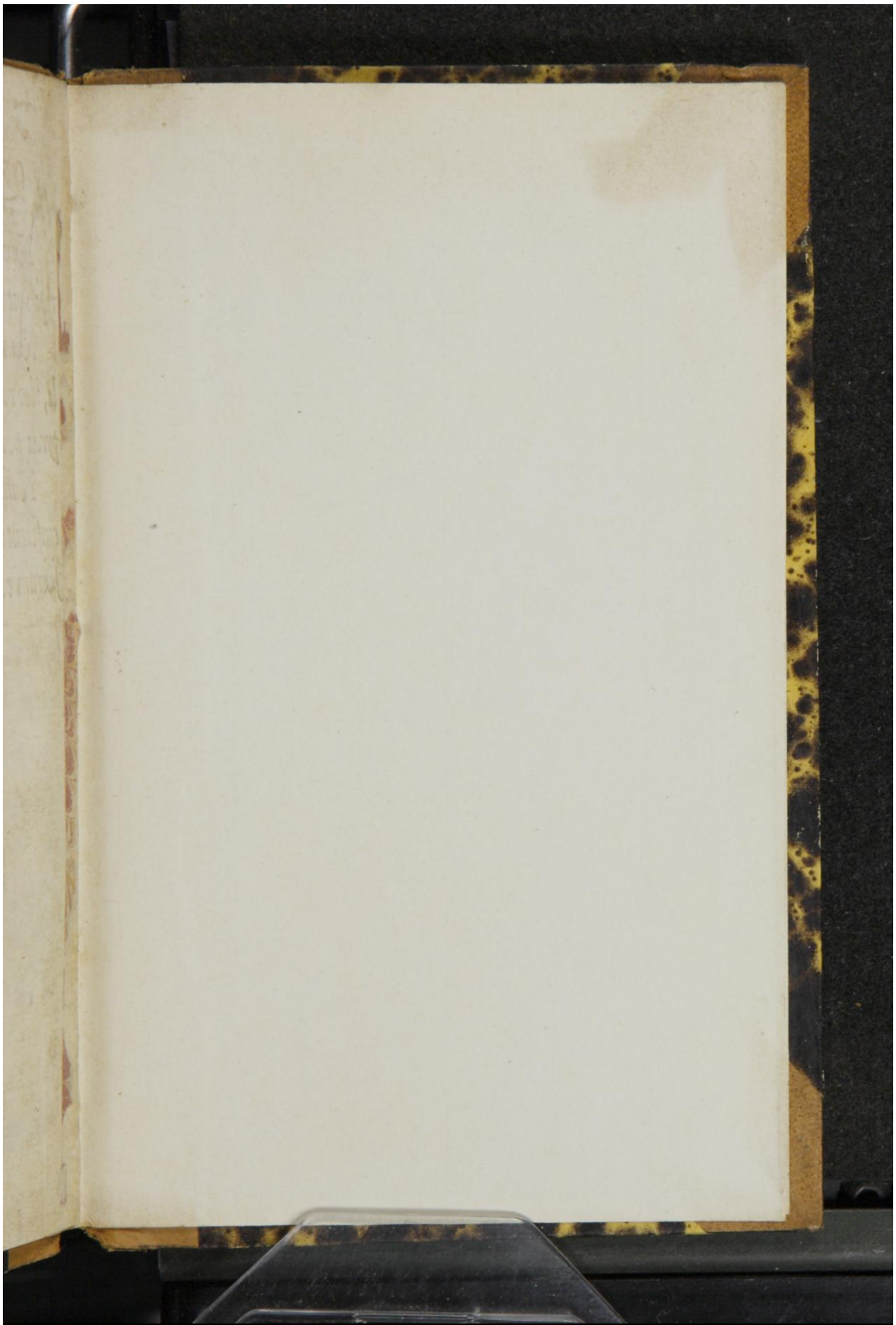
Num quia iustum est destrui idola, ideo recte fecit Abdas demoliens pyræa persica?

Num Laurentius potuisset bona conscientia tradidisse tyranno thesaurum ecclesiæ nec ne?

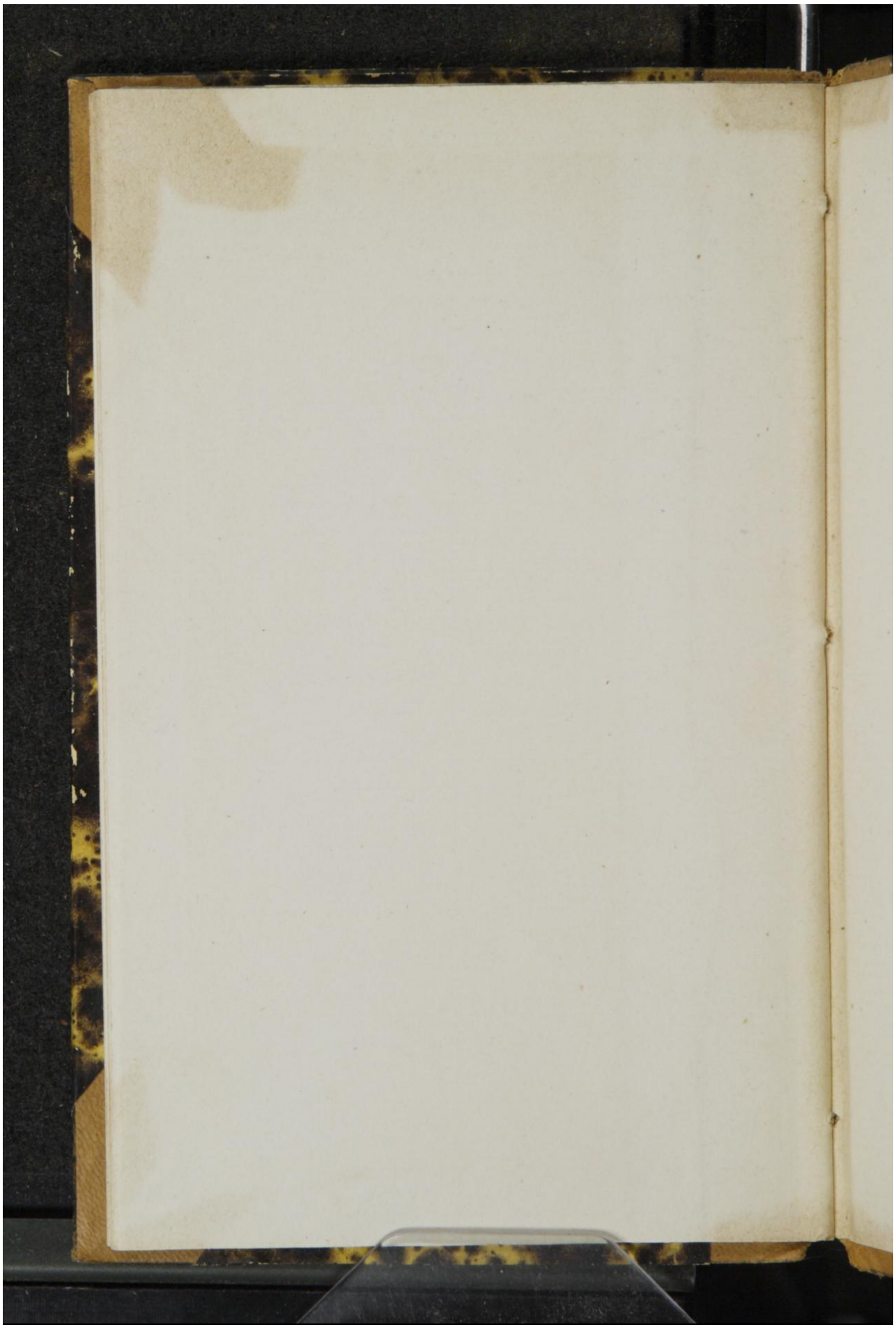
Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°

Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 784 8°